

The Baptist Record



"THY KINGDOM COME"



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The Star Spangled Banner



Oh, say, can you see by the dawn's early light
What so proudly, we hailed at the twilight's last gleaming?
Whose broad stripes and bright stars, through the perilous fight,
O'er the ramparts we watched, wave so gallantly streaming?

And the rockets' red glare, the bombs bursting in air,
Gave proof through the night that our flag was still there,
Oh, say, does that star spangled banner yet wave
O'er the land of the free and the home of the brave?

Oh, thus be it ever when free men shall stand
Between their loved homes and wild war's desolation;
Blest with vict'ry and peace, may the heaven rescued land,
Praise the Power that hath made and preserved us a nation.

Then conquer we must, when our cause it is just
And this be our motto "In God is our trust!"
And the star spangled banner in triumph shall wave
O'er the land of the free and the home of the brave.

WHAT TO DO ABOUT THE WAR.

*A Sermon Preached at McComb First Church
Theo. Whitfield, Pastor.*

I am not going to present to you any theory about the war as to whether or not it is the last war or Armageddon or any one of the wars of Revelation. My subject is not what to think of the war but what to do about it. Some of you have had to give your sons or daughters and to endure privations, and they tell us it may yet continue for months or years, and I am come, as God's messenger, to tell you what to do in regard to the matter, and the first thing I tell you to do is to **Keep Your Grip on God.**

Keep the way open and clear between you and God's throne. Make this unalterable resolution that nothing good or bad, no hardship or calamity, creature or event, neither thing present nor things to come, shall separate you from faith in your Lord. Do like Jesus, when, in the wilderness having fasted forty days, weak and hungry, He yet said to Satan, "I am still not dependent on the bread of this valley for life, but await rather the order that shall proceed from the mouth of the Lord." In these days of uncertainties and surrounding dangers, yet remember that the wide heavens of your heavenly Father are open above you. Amidst the sinking sands, he whose feet are upon the Rock of Ages will not go down. Knowing this, that "the firm foundation of God standeth, having this seal, that the Lord knoweth them that are His." Do you remember away back yonder when the three kings with their armies found themselves in the wilderness without water and all about to die, that one of these kings was the good King Jehoshaphat, and in the distress he called upon Elisha the prophet. Elisha said to the kings, "If it were not for Jehoshaphat I would not look upon the rest of you, but for his sake I will bring you both water and victory." Well, it was mighty good that they had that good man Jehoshaphat along, and mighty good for Jehoshaphat that he had Elisha the prophet along.

The message I am saying is that you keep certain and firm your grip on God, who will be to you a sufficient help in any time of need.

REPENT OF SIN.

The next message is that you repent of everyone of your sins, that is, if there be a single thing wrong in your life do now set it right. I am saying this for two peculiar reasons. The first is that you may have the protecting promise of God over yourself. No matter what trial shall come you can take shelter, body, mind and soul, neath that word that says "All things shall work together for your good." There is an old saying about killing two birds with one stone. Well, God can do that thing completely. The same stroke of the war He can make an avenging stroke upon one person, a chastising stroke upon another and a stroke of blessing on a third. Now, if you have no wilful sin in your life, then the stroke of the war, no matter what it be, as it falls upon you, will bring you ultimate blessing. This is absolutely true as that three and four make seven. Three is but an odd number and four but a small number, but when they

are finally added they make seven, the number signifying completeness. There is not anything in creation that can make three and four, added, anything but seven; and just as inexorable also is that other law of the infinite God that all things shall work together for the good of those that love him. So, I am saying, put sin out of your life lest the stroke of the war be a grievous chastisement to you. Finally, if you be not a child of God at all I warn you it may be a blast of awful vengeance. But, being God's child, the war, by divine decree, means no harm to you. Full well do you parents know that, although you make your child toil a part of the day, and though you take from him his toys a while, calling him to your knees for instruction an hour perhaps, and, indeed it may be, interfering with his little plans; yet do you parents well know, I say, that if your child be loving and obedient, he can afford to trust you absolutely that not one hair of his head shall be hurt. Neither will your heavenly Father in His plans ever harm you, O you of little faith. Know you not, flock of God, that your Father will give to you the Kingdom?

The other peculiar reason I urge you to put away every sin right now is for the sake of others.

Do you recall the time in the book of Joshua when the entire army of Israel failed ignominiously and 36 men were smitten, that the Bible says it was because there was sin in the camp? A man named Achan had stolen a wedge of gold and 200 pieces of silver and a goodly Babylonish garment. You know how it is, that when any sorrow comes we naturally ask who has sinned. Now let us right now wash clean our skirts that no grief shall have to come on our account. If one of your boys should fall in the battle I would want to go down to your house to try to comfort you and I would want to be able to say, "Brather and Sister I am innocent of the death of your boy." I heard of an engineer who, when his train and another train had crashed together and passengers everywhere were wounded and dying—this engineer went amongst them with a piece of yellow paper in his hand saying, "People, I want you to see that I am not to blame for this. Here are my orders. Read them and see." Well, I don't want to be the Achan that was to blame. Do you know what they did to Achan? The people gathered around him and his wife and his children and they pushed them along and thrust them until they came to the outside of the camp and then they hurled upon them stones and beat them down and buried them out of their sight. Some people say that the reason of this war is that the time has come when the pride of man must be humbled; the money-madness of the people must be checked; the young people stopped from their whirling round of pleasure; and that God like an old-fashioned doctor, will bleed the nation to cure it of its corrupting fatness. The people 'tis said have so given every moment of their time to business or to pleasure that they have had little or no time for God or religion; and that therefore God will now call a "lodge of sorrow," when men may take time to think of their Creator. Our

people, it is supposed, have so long withheld from God the tenth and the seventh, counting God easily to be mocked; and that now the Lord will with His own hand collect everything that is due. Well, if all or a part of this be true, yet I know that the thing for you and me to do is to run quickly to our God and tell Him that of all of our sins we do most humbly repent. For when the prophet, up and down the streets of Nineveh, shouted "Forty days and Nineveh shall be destroyed," it says that the king and the people, clad in sack-cloth and in ashes, repented of their sins and the city was spared. I said that I was going at this time to tell you who is the deepest dyed slacker. According to God's word, it is the man that will not repent of his sins at this time. It is that man who hugs his wicked ways to his heart no matter how many of the boys shall fall. It is like the blind-tiger man who sells liquor to make money, not caring how many youths are debauched, and he is as real a murderer as any that was ever hung. Listen to what God said to Joshua about the soldiers that fled and the ones that fell down wounded or died, "They can not stand before their enemies—because they are become accursed. I will not be with you any more except you destroy the devoted thing from among you." Now those soldiers were accursed—not for anything they had done, but for the sin of the man back yonder in the tent. I don't want any soldier to fall on account of my sins. I don't want any battle or part of a battle lost on account of me.

I will throw you out a very surprising challenge. In the Bible record, every battle said to have been lost and the reason therefor recorded, is said to have been lost on account of somebody's sin. Examine the record, for instance, Pharaoh's army—the cause, greed; the Canaanites destroyed—their iniquity full; Saul defeated at Gilboa for "consulting a familiar spirit;" every instance of the thirteen judges—"the children of Israel did that which was evil in the sight of the Lord;" Absalom at Mahanaim—dishonor to parents; Israel at Aphek—Eli's rude sons; Ahab at Ramoth Gilead—had "sold himself to do evil;" Sennacherib at Jerusalem—mocking God; Israel smitten and uprooted—"the sins of Jereboam." Sin the cause of every lost battle in the Bible. Let's do everything else, of course, but if you want to help the cause of the Allies you repent of sin. Let it begin at the house of God, and let me remind you that the house of God is not these brick walls, but that heart of yours where He dwells. Now I ask you who is the slacker in this crowd and in this town.

LET US PRAY.

The next thing I tell you to do is to pray, and I want to say that God can answer your prayer and give victory no matter how strong the enemy is. Listen, difficulty is a whole lot to us but is absolutely nothing to God. He never asks the question at all as to how strong the enemy is nor does He care a particle how weak His people are. The simple proposition is, can you get God on your side. Gideon, with his 300 soldiers, yet backed up with penitent Israel behind, faces the hoards of Midian and gets the victory. Israel at the Red Sea, with not a weapon in hand, but

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with God in a staff, views next day Pharaoh's legions dead on the beach. Moses' 12,000 men met Amalek at Rephidim, and so long as his hands are lifted in prayer the battle goes victoriously, and when Aaron and Hur see it they get under his hands and hold them up until Amalek is discomfited. Joshua yonder is contending with five kings of the Amorites, and God sees that Joshua is full of faith that day and I reverently wonder if Joshua's faith did not excite God, for the wonderful record says that when God saw the enemy flee He cast down great stones from heaven upon them and more died from the stones than from the sword, and Joshua as if drunk with faith that day, shouted to the very sun to stand still in the heavens and the moon over the valley of Aijalon until the enemies were destroyed. But Jerusalem is surrounded by the vast forces of Assyria. There is not a ray of hope for the little band inside the walls. The Assyrians taunt them with many jibes. Among other things the Assyrian king sends in a letter saying, "Jehovah, your God, can not deliver you out of my hand."

Hezekiah and his counselors, all humbled and sack-cloth clad, send down to Isaiah, asking for earnest prayers. Then going into the temple he spreads open the letter before the Lord and prays, "O Lord, Jehovah, the Assyrian says no people ever yet has withstood his hand—the truth: this city is one of the weakest, and the last that is left in the land of Judah. But, O Lord, Jehovah, when he says thou canst not deliver out of his hand, that statement we deny." Well, that last sentence won the Lord.

Let me say to you, friends, if you can place your cause with God's: if you can lock His welfare with your own; if you can make it, as it were, necessity to God that you be blessed; then your case is irresistibly and everlastingly established. For it is written in the Book of Decrees that His kingdom shall break in pieces all other kingdoms and His kingdom is the one that shall never be destroyed. Well, shall I tell you what happened to that Assyrian army? Lord Byron the poet well words the story:

"Like the leaves of the forest when summer is green,

"That host with its banners at sunset was seen.

"Like the leaves of the forest when autumn has blown

"The host on the morrow was withered and strown.

"For the angel of death spread his wings on the blast,

"And breathed in the face of the foe as he passed.

"And the power of the gentle, without stroke of the sword,

"Has melted like snow in the glance of the Lord."

AT THE BAPTIST MEMORIAL HOSPITAL.

A month's residence in this Christian House of Healing impresses one with the fact that Mississippi is a large factor in the splendid work Baptists are doing for suffering humanity here. A goodly per cent of

the patients received report that they are from Mississippi; there are very many young ladies among the corps of nurses, graduate and in training, who report with no little pride that they are from the same state; there are quite a company of doctors residing here who come with their patients, and who have come so often and become so familiar with affairs at the Baptist Hospital, that they are evidently very much at home. The fact is that Mississippi Baptists evidently feel and are proud of a measure of proprietary interest in the institution; they helped to set the thing agoing and now that it is a success they are glad to claim stock in it. You know that is a way that folks have, if an enterprise or a boy turns out well they are more than willing to claim their share of paternity.

But the Baptist Hospital may well claim that it is doing a good part by Mississippi, in ministering relief to the suffering and anxious ones who come to us. The Baptists of the state may well feel that they are getting such fine returns on their investment that it will be well to increase the investment as occasion may demand.

Just now the prosperity in the hospital is embarrassing. The demand for service is so large that patients are turned away almost every day; on a recent date more than a dozen in a single day. It was wise foresight that prompted the new wing which will double the capacity, to be occupied within the next few months. It was true financial statesmanship under the leadership of Mr. A. E. Jennings, closely identified in many ways with Mississippi, I hear, when the campaign was launched last winter to provide the more than a quarter of a million dollars to pay debts and erect the addition to the building. Baptists may well rejoice that they have men of such vision as to project such an institution, and that through it they are doing so great and far-reaching work for humanity. It gives our people a worthy sense of proprietorship which makes them bigger and better. But they must not think that the task is done. We are to have the biggest hospital with the biggest patronage, perhaps, in all this region. The building is to be a joy to look upon; it will be paid for. But there are a hundred rooms to be furnished at a cost of \$10 each, linens are to be provided for these rooms, there must be rolling chairs for the convalescents costing some \$40 each. The pastor is no financial agent, but he hears these things talked and that sets him to talking. A few Sundays ago he was over in Arkansas and mentioned these things to a Baraca class. Word came shortly that that class was going to furnish a room. This great institution is ours and we are to take care of it with our prayers, our patronage, and provision of things needed, that its work of mercy may go on.

The resident pastor finds that there is abundant room for pastoral ministration to the afflicted as they come in, to the anxious loved ones as they wait and pray, to the ones on the beds as they wait to get well and to the busy household. God, through the doctors, nurses, those who serve in temporal things in the household, and those who min-

ister in spiritual things, is doing a great work for the relief of the sufferers and those who love them. It is like unto the work the Master did. Think of 475 patients admitted to your hospital in May, of the thousands who suffered with these 475; then of the relief and added days of usefulness for the patients, and comfort for those who loved them.

With the beginning made what a far-reaching blessing the Baptist Memorial Hospital is to be. All may well rejoice in it and lend a hand.

M. D. JEFFRIES, Pastor.

AN IDEAL LETTER.

I receive many letters from all parts of the country; I have often thought that if I could get the ear of mothers and fathers, and of pastors, I would tell them what kind of letters to write. Please remember that a letter from home is the best introduction to a soldier. I have a letter here which I received, that I am going to give as a splendid sample. This letter is from a lady in Mississippi, writing concerning her son who is in Camp Shelby:

"Dear Brother Solomon:

On a beautiful Sabbath day in Autumn October 13, 1907, as you stood in Bouie River administering the rites of baptism to those who were converted during your meeting at Columbia Street Church, two little brothers age 15 and 13 years followed the Lord in baptism, (-----), formerly of Okolona, Mississippi.

Today I am sending back to you as Camp Pastor at Camp Shelby my soldier boy (-----) of 25 summers whom you baptised, and I am also asking your special interest and prayers for God's blessings and keeping power. He has ever been a true Christian and model son in every respect and I am so thankful and happy to send him to Camp Shelby with this record, and I am especially happy that you are to be his Camp Pastor, so may I ask you to look for him, as he will arrive Tuesday night sometime, and any assistance you can render him, will be so much appreciated by his mother.

Thanking you in advance for your kindness to my son, and with best wishes for yourself and family, I am, sincerely,

Blessed is the young man who can have such a letter about him. I went to see this young man, and found him in the tent with his other friends from the same town in Mississippi, in a few minutes after greeting the boys the bugle call for duty was sounded; this young man said I must go, his sergeant saw the situation and let him remain and talk with me. "I said I have a letter here from your mother, and I want you to read it," when he had finished reading this letter, I noticed the tears streaming down his face; he stood up and said, "I would die before I would disappoint you or my mother," you can not imagine how a good letter can help me in my work. Write to me.

E. D. SOLOMON,

Camp Pastor.

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EDITORIAL.

"KAMERAD"

This word is an example of how an honorable term may become a stench in the nostrils. It is the German expression for "comrade," which among soldiers has become the synonym of fellowship and brotherliness, and in workmen's and other social organizations expresses confidence and community of interests. Somewhat like the symbols of free masonry or other benevolent orders it was used to open the way to brotherly intercourse, or could be used to invoke protection in case of need. Like the sign of the red cross or some such philanthropic institution it was supposed to be sacred and inviolate against abuse under any conditions of strife. But there are some people so sunken below the level of ordinary human standards that to them nothing is sacred which may serve to help themselves or deceive others. To them any instrument is not too bad to use against an enemy or to promote their own interests. To such base use have the Germans in battle degraded this word Kamerad. It is not unlikely that they employed it effectively in dealing with the Russians. Certainly it is that they have employed tactics on this plane in tricking the Russians into peaceful submission and subjugation. In this art they seem to be past masters. Anything is right with them which accomplishes their purpose. It is known that they met and deceived many in the Italian army with this cry of Kamerad and worked the disaster which was such a blow to Italy nine months ago. The same treachery was tried in vain on the American soldiers in recent fighting with Germans in France. The Americans were not deceived but answered the cry of "Kamerad" with volleys of rifles and machine guns and thrust of bayonets.

Without seeking to make the parable apply in every way to religious conditions, may we not raise the question whether much of the profession of fellowship and brotherhood on the part of some who are strong for co-operation and union does not have for its end the destruction not so much of the spirit of affection among Christians, but of the very truth itself which is the strength and support of Christianity. We do not charge that the men as a rule who wish for and work for larger fellowship have in mind the de-

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stroying of truth. But we do believe that the father of lies with wonderful and malignant sagacity is purposing by this pious profession of good fellowship to weaken the love of truth and undermine the foundations of our faith. Many good but misguided men who have never loved the Baptist position as to voluntariness in religion, democracy in church government, believes baptism and the burial of the old man in the liquid grave have been used to minimize and in the effort to neutralize the Bible teaching in these matters. Unable to contend against the unmistakable teaching of the word, they have sought to destroy the morale of the Baptist hosts by over emphasis on the spirit of comradeship. The cry of Kamerad has been raised that we may throw down the weapons of warfare, the sword of the Spirit and fall into their arms as victims of an over-dose of unity. It is not difficult to see that the terms of union anywhere proposed are fatal to the truths which are distinctive of Baptists, but subversive of the very principles of the New Testament. The tap root of Romanism is infant baptism; the foundation of a true church is a voluntary and regenerated church membership. Has anybody heard of any proposition from the proposers of union to discard the first and adopt the second. The Church of Christ is a free democracy owning Christ alone as head and Lord. The only conception of a great union movement is an oligarchical body whose members have surrendered their right of personal judgment and freedom of action. Only Bolshevik Baptists will be deluded with this cry of Kamerad. We may well learn valuable lessons from current history.

TIME

It is amazing that so many people have no apparent realization of its value. If it is a sin to waste food or money it is a greater sin and a shame to waste time, your own or that of others. Time is the most precious thing in life, more valuable than gold or diamonds. If other things are lost, there is a chance they may be recovered. If time is lost, it can never be restored. It is gone forever. The man who kills time or idles it away is a murderer, for time is life itself.

And yet there are preachers who acknowledge all this and kill time by not being prompt in meeting an engagement or commencing a service. There are Sunday School teachers and superintendents who saunter into their place on Sunday morning ten or fifteen minutes late with as much nonchalance as if they had not killed that much off the life of fifty or a hundred people's lives. It is a sin against God and a serious injury to His work for anybody, particularly an officer to be late at Sunday School on Sunday morning. It will demoralize a school or a church for this to happen repeatedly. There is almost nothing which will so quickly or so effectively destroy the interest in the work. To announce that a service will begin at such an hour when you do not intend to begin then, or to fail to begin at the time announced except for difficulties which could not be overcome is to tell a lie; and lying is about

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the worst sin there is, and the most common. But why lie in doing the Lord's work?

Any other work in the world conducted with the same slovenly inattention to time which characterizes much that is done in God's house would render it null. Let any bank or railroad or postoffice or grocery store show the same carelessness as to the value of a minute which many of our churches show and they would be financially ruined in short order. It is an evidence of the divine life of a church that it can live at all with such slip shop methods as to time. There is hardly any subject on which there is greater need in our churches of an awakened conscience than this one of promptness and exactness in observing the time. It goes without saying also that when we say we are going to quit at a certain time, we are under every obligation as Christians to do what we say.

AN APPRECIATION.

(First Lieutenant P. I. Lipsey.)

Some years ago—ah, such a few years ago!—there came into my class room at Hillman College a slender lad, whose fine open countenance and genial smile lit many a day with sunshine.

The student heart and the brilliant intellect prevented his tarrying there for long. Soon he was in Mississippi College. Soon he was through college; and before the boyish look had left his face he was respected as "Professor" in an institution where other boys looked up to him with pride as their teacher and leader.

He came back home on a furlough the other day. His final furlough before his brigade goes "Across."

There is the same fine open countenance, the same genial smile. But there is much else. The tall soldierly fellow with the bar on shoulders which proclaim his well earned honors; the insignia announcing him a First Lieutenant in the regular army; the splendidly poised manner of quick alertness—all proclaim that the "slender lad" of yesterday is a full fledged Man of the Hour.

We are proud of him and thankful for him. We send him on his way with faith in his ability to do the Big thing that is waiting for him "Somewhere over There." And we believe from the depths of a heart full of belief in a Gracious God that he will come back ready still to serve in yet greater capacity, his country.

M. M. L.

SOUTH MISS. BAPTIST ASSEMBLY.

Miss Lackey announces with much gratification that Miss Kathleen Mallory of Alabama, will be present at the Assembly the whole week, and will teach the W. M. U. Manual. This is splendid news for the Baptist women of South Mississippi, as well as for every one who attends the Assembly.

Dr. H. M. King of the Second Church, Jackson, is home again after a month's rest. His people gave him a hearty welcome Sunday. He was not able to preach as he is expecting to have his tonsils removed, and the editor preached for him. There were two joined the church, one of them for baptism.

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BLUE MOUNTAIN ENCAMPMENT—W. M. U. WORK.

We should like to call special attention to our W. M. U. work for the Blue Mountain Encampment, which runs from July 14th to 21st. Beginning on Monday morning Miss Mallory's book, "Manual of W. M. U. Methods" will be taught by one who knows her subject and will make the work most interesting. Those taking this book will be entitled to the certificate and a seal. When this certificate is complete with all six seals it will be well worth having.

Then during the week we will have messages from Miss Effie Chastain so recently returned from Cuba; and from Miss Willie Jean Stewart, a most enthusiastic worker from Alabama.

We trust that a large number of our sisters from the northern portion of the state and from the Delta will take advantage of this splendid opportunity that is so graciously accorded us by the encampment.

A card of Chaplain R. E. Zachert says that the ship in which he sailed has landed safely on the other side. He didn't waste any time getting across.

The building of the First Baptist Church, Chicago, was sold to a negro congregation recently. The negroes are taking a good part of Chicago.

Rev. L. D. Eavenson, has resigned his work at Leakesville. He proposes to enter the Army Y. M. C. A. work. His people regret to have to give him up. God has blessed his labors among those people.

Rev. L. A. Parker recently went from Booneville, Miss., to Winston Salem, N. C. Now he makes a trip back to Booneville to carry with him to his work the lady who on the 28th of May became Mrs. Parker. She is the daughter of Mr. and Mrs. E. R. Mahaffy. Congratulations and best wishes.

Old Farmer (to soldier son just returned from the front)—Well, Dick, what be these tanks like that there's so much talk about? Son—Why, they're just wobbling thing-amabobs, full o' what-you-may-call-ems, and they blaze away like billyo! Old Farmer—Ay, I heard they was wonderful things, but I never could get any details afore.—English paper.

Dr. W. L. Pickard has resigned as president of Furman University, Macon, Georgia, and a committee of the trustees appointed to nominate his successor. The new president in connection with the trustees will be authorized to form a new faculty. Things educational in Georgia seem to have been in a ferment, but the education secretary seems hopeful of the future.

Something was quoted recently in the Record from another paper giving such a large percentage of ministerial students in America as attendants at William Jewell College, that it excited our incredulity. Dr. A. C. Watkins of Rayville, La., writes that while Wm. Jewell College has 204 ministerial students there are 1,989 in the white Baptists school of the South.

During the Red Cross drive at Dublin, Texas, Ray Stinson Pace, the four-year-old son of Rev. and Mrs. J. H. Pace, took his white rabbit down town to sell for the Red Cross. He was placed on the auction wagon and auctioned the rabbit off himself. It brought \$6. He shed tears when he gave it up. The man who bought it, offered to give it back to him, but he firmly refused. He said that he had sold it and could not take it back—and he was four years old!—Ex.

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Rev. W. A. Hancock, who has just finished his course at the South Western Seminary, has accepted the pastorate of Central Church, Itasca, Texas. This is a good town in one of the best farming sections of the state. From what he has done in previous pastorates those people may expect the best work of their lives. When the Lord wills we shall be glad to see him back in Mississippi.

Secretary J. Benj. Laurence is back at his office after a three week's wrestle with small-pox. You have doubtless missed his usual message and the absence of his accustomed energy has been felt in the mission work. But he is now ready for business and is as virile and hale as ever. Anxious hearts have prayed for him and his and they will rejoice that their prayers have been answered.

Paster Lane of South McComb writes: Just closed a ten days' meeting, Bro. W. E. Farr of Shelby preaching. He is an all round good help in a meeting. There were ninety-two additions to the church, forty-eight by baptism, of whom four were Methodists and two Campbellites. Twenty-one heads of families joined. Had two sermons by Brother J. D. Jameson whom some church should call to its pastorate.

WHY THE BAPTIST RECORD IS OFFERED FOR \$1.50.

During July and August only and to new subscribers only the paper will be given for \$1.50.

(1) Because we need the money at this season more than at any other time.

(2) Because we now have no agent giving his entire time to the paper, and this takes the place temporarily of agents discounts.

(3) Because we want the co-operation of the pastors and evangelists during the protracted meetings. Their help is more to us than all other agencies combined.

(4) Because an enlarged subscription list gives us a better advertising rate.

(5) Because the interest of every other good cause and the development of our forces in the churches is limited by the circulation of the Baptist Record. Therefore tell your people and send us the subscriptions.

Miss Lackey has received a letter from Mrs. McLure, superintendent of the Louisville Training School, giving the sad news of the serious wounding of her only son, who is in France. He was in the party of Americans who stormed and captured the village of Cantigny. He was struck in the face, knee and elbow by fragments of a shell which killed two lieutenants near him. The sympathies of many friends will go out to Mrs. McLure in this time of anxiety and sorrow.

Nicholas, ex-Emperor of Russia, is reported killed by the retreating Bolshevik soldiers last week. It is said he was shot after a short trial. This poor man has excited the pity of the world for more than a year. He was a weak man and for years seemed the tool of the Emperor of Germany who was his cousin. The secret diplomacy of the kings seems hard to unravel, but Nicholas seemed to be disposed to peace. But there was no peace possible while the German military machine was intact. It is also reported that the son of Nicholas is dead and that his brother has instituted a government in Siberia.

Some have been praying that the Lord may divinely and miraculously intervene to hasten victory and peace in Europe. There have been

recent incidents that strengthen faith to make such request. The rise of the Piave river in Italy which cut off the Austrians from successful advance or retreat, the announcement of frost and snow in Germany, the abundant crops in this country, all are the direct work of the hand of God. We should give Him the glory and gird ourselves anew to prayer.

Sunday evening, June 9, there were sixty-two soldiers from Everman Field in the B. Y. P. U. meeting at Everman Church, Wayne Alliston, pastor. At the preaching service the same evening, although there had been a big rain and the roads were muddy, there were 172 soldiers present. There have been 95 professions among the soldiers there. About three-fourths of the boys are Christians when they come. Alliston has met every mother who has come to the camp to see her boy, and when necessary has helped her find a place to stay. Baptists are doing a splendid work in this field.

MAKE YOUR B. Y. P. U. HUNDRED PER CENT. GIVERS.

The ninth point in the Standard of Excellence of the Baptist Young People's Union provides that seventy-five per cent. of the active members shall give systematically to benevolences and church expenses "according to the church plan." This means, of course, that they shall give to all causes supported by the church, as church members, through whatever plan the church adopts. If the church has no systematic plan of giving to all causes, that is not the fault of the Union and does not bar them from reaching this important point in their standard of excellence. They can only give through whatever plan the church furnishes them.

The purpose of this article is to call attention of the Unions to the value of the Budget System, as a church financial plan, which enables you to carry out the letter and the spirit of your standard. If your church has not adopted the budget plan, ask them to do so. Send a committee to your deacons. Go in a body before the church conference and urge the adoption of the budget so that you may be able to cultivate and develop your members in the grace of giving. Have the chairman of your missionary committee to write me for tracts and literature on the subject. Talk it among the older members of the church, your parents and others. Make such a demand that the church will have to wake up to your needs.

Now, if your church has adopted the budget plan, go after making your union one hundred per cent. givers. After the church has made the every-member canvass, take the matter up as a union and see that every active member makes a pledge and gives through the plan.

The B. Y. P. U. of the Second Church, Jackson, authorizes me to say that they have just about reached the hundred per cent mark in the enlistment of their members in systematic giving through the church budget, and will have the other four members enlisted by the time this article is published. Their aim then for next quarter is to make their members one hundred per cent tithers. That is a noble undertaking. May the Lord bless them in their effort.

When your union becomes one hundred per cent givers, please report it through the B. Y. P. U. column in The Baptist Record.

A HUNDRED YEARS TO COME.

J. F. Love, Cor. Secy.

What of the next one hundred years? Who has the imagination to picture for himself the Baptist denomination, the evangelical Christian forces, and the Kingdom of God which shall at that time inherit the earth. Certainly all our plans should be laid with reference to the religious needs of all the world and of all the future. What we do today will be more significant or insignificant a hundred years from now than it is at present.

We have celebrated a hundred years of Baptist missionary endeavor with a great achievement. Southern Baptists have closed their Judson Centennial Campaign which marked a century of Foreign Mission effort and with commendable promptness the subscribers to that fund are paying off their notes as they fall due. Let it be understood everywhere that we are not asking any further subscriptions to the Judson Centennial Fund. Large gifts like those which were made to this special fund can now be made to the general work of the Board. Wherever admonition is needed, we would admonish that the most conscientious effort be made to pay these Judson Centennial notes as they become due.

But is it not now time for us to anticipate the next centennial and so plan work as to make the next hundred years of American Baptist Foreign Missionary endeavor worthy of celebration by those who shall have entered into our labors when most of us are forgotten? I wish to make some suggestions to Southern Baptists with respect to the next hundred years of Foreign Missions.

1. My first suggestion is that if what we are to be worthy of celebration one hundred years hence, we must take care of our Foreign Mission message. We may put it down once for all that there can be no missions without the missionary message. Judson set in relief, by His change of faith and practice, the evangelical gospel in its pure elements. It cost greater sacrifices than it costs now for a man to renounce alliances which hampered a pure gospel and the practice of New Testament principles. The task before evangelical Christianity in the conquest of the world is great, monumentally great. It presents difficulties, gigantic difficulties. Evangelical Christianity will never get its way into the encrusted civilizations and reach the beclouded intelligence and the corroded consciences of men and women in papal and pagan lands without an incisive and burnished missionary message. If American Baptists are looking forward to Foreign Missionary achievements which shall be worthy of celebration when another hundred years have passed, they must take care of the message with which they are proposing to achieve pure missionary results.

2. The next thing I would name as prerequisite to great achievement is indeed not the next thing but the first thing, namely, there must be consecration to the point of self-abandonment, self-dedication, and personal sacrifice for this enterprise, not only on the part of those who carry the mission-

ary message across the seas, but those who hold the ropes at home. To my mind there is not in the present world war anything which menaces our chances for victory and is quite so ominous as the frivolity, the worldliness, the self-indulgence, the profiteering which characterizes so large a number of Americans who are staying at home. The nation has wellnigh gone pleasure-mad and money-mad. Even the blood which our young heroes are shedding on the fields of France does not seem to conquer this spirit at home. The efforts to get money for Red Cross and other worthy things which are intended to assuage the pain of this desolating war, are too frequently attended with dances and other things which appeal to this pleasure-loving age and people. Very certain it is that if we as a Christian people win Foreign Mission victories which shall be worthy of celebration, personal and denominational consecration will constitute the re-enforcing fact in our century campaign. We have called the celebration which has recently passed the Judson Centennial, and everywhere the consecration, the devotion, the sacrifice and suffering of Judson and his wives have been held up to our people and have called forth their support of the Judson Centennial Movement. What tales will the celebration a hundred years to come tell of the lives which we at home and the missionaries on the fields are living today in order to lay deep and broad and strong foundations for this Kingdom enterprise? The call of Foreign Missions in this hour is a call to a better Christian life among our Baptist people.

3. Another suggestion is that the institutions of the denomination shall be keyed to Foreign Missions. I see one peril for the Southern Baptist Convention and for other like conventions. We are in danger of making missions less conspicuous, less dominant as the controlling consideration in these bodies. Other things must claim attention, because other things are related to missions, but, if we wish to make another hundred years of missionary history, missions must be set in the heart and be made the inspiration of our institutions and conventions. Missions created these and missions will maintain them at the maximum of efficiency. It was this Foreign Mission enterprise which gave us our colleges, our conventions, our women's organizations, and Foreign Missions more than anything else will vitalize, spiritualize these organizations and make them highly useful instrumentalities in the life of the denomination.

4. If the next hundred years is to stand in relief against the past hundred years as that stands against that which preceded it, we must in these early years of the new century of Baptist Foreign Mission effort furnish to the years of the century following inspirational examples and instances of courageous achievement. Some personal gifts must be made in lives to missionary service and in money for their support, such as the lives of the Judsons and gifts like that of Sally Thompson who gave all her living, the accumulation of years from the meagre salary of a hired one. If only the

Baptist men and women of America today who can make large gifts to Foreign Missions could know the possibility of their example for one hundred years to come and be willing to make truly sacrificial offerings, I am persuaded that there are some among us who would astonish their brethren and sisters by the magnitude of their gifts and provoke the angels to praise. There was never perhaps in the history of Foreign Missions an opportunity given men and women to lay their offerings on the altar of God at so opportune a moment. It has taken us a hundred years to get ready for Foreign Missions on a great scale. Great gifts could not have been used a hundred years ago. They can now be applied to the very pivot of the ages. Gifts made now can be put into the structural work of missionary achievement on which the future of this enterprise shall rest. The influence of personal example, exhibited in splendid courage and sacrifice can now be shot through a whole century and imparted to the whole world. May God give us speedily some examples of great giving such as have already begun! The achievement of last year and of the debt-raising the year before, came largely out of certain inspiring examples. Names could be given if we did not fear to offend some modest and consecrated contributors to this good cause. The present year has been started with a gift of \$100,000. Other objects have received gifts as large as this before, but never in the history of Southern Baptist Foreign Missions has anyone given \$100,000 to this comprehensive and all-inclusive enterprise. I am expecting this example to be inspirational. Many whom God has trusted with money, or that which can, if they will, be turned into money, will miss sublime opportunity if they do not make great offerings to this enterprise at this time when example will tell so powerfully on not only the present year and present achievement, but on a hundred years of Southern Baptist effort to make the Saviour known among those nations where after two millenniums the curse of sin is found, and where there is no balm in Gilead.

What shall we say of the hundred years to come? It is a thrilling thought that we can, if we will, take time by the forelock and prepare for a centennial celebration in the early morning of the 21st century which shall be observed by perhaps a billion Baptists and not only in America, but throughout the South American Republics, in the beautiful islands of Japan, in the great and then glorious Republic of China, in the Dark Continent, in fair Italy and the spicy isles of Southern Seas, indeed, the world around. God help us to serve this enterprise and communicate the fruits of our conservation to the men and women of our name who shall inherit the earth a hundred years to come. A million and a half dollars this year for a thousand millions of the lost and ruined will be preparation for the next centennial celebration.

Rev. T. L. Holcomb, pastor of First Church, Columbus, has gone East in response to a call to serve as Y. M. C. A. secretary in the army. He will be one of the best.

Thursday, July 4, 1918.

"HOSPITAL PASTOR."

A number of brethren in Mississippi, agreed, some time ago, to assist in the support of our Hospital Pastor. It was to be done through the individual, or the church or churches, with which they were identified. Will the brethren take note of the fact that the pastor, Dr. M. D. Jeffries, is on the ground and doing excellent work. Remittances can be made to me or through your State Board. Be sure that it be designated for the "Hospital Pastor, Baptist Memorial Hospital, Memphis, Tenn."

Very cordially,

A. U. BOONE.

THINGS GERMANE.

J. F. Love, Cor. Secy.

It is, to my mind, significant that Southern Baptist men, led by Dr. J. T. Henderson, and Southern Baptist women, led by Miss Mallory, have felt it to be a call of God to enter simultaneously into stewardship campaigns. The women have made this a feature of their program for the year, and Dr. Henderson, with the endorsement of the Southern Baptist Convention, is entering upon a South-wide, systematic campaign of stewardship.

The beloved pastors of the South will allow me to say that there is given them a great opportunity in lending hearty co-operation to both the laymen and the women in this matter. It seems to me that we, as preachers, have special cause for thanksgiving that the Lord has laid this matter upon hearts of the laymen and the women in our churches.

Stewardship is germane to all lines of denominational progress. If any man among us is so short of vision that he cannot see the importance of any other Christian enterprise than that with which he himself is identified, and if any pastor lacks vision and sympathy to grasp other needs than the heating of the house in which he preaches, a supply of song books, and the payment of his salary, even these can give themselves heartily to this stewardship campaign; because the local church will find its needs fully met when our people recognize their stewardship. Certainly those who have vision and who have passion to see Christ set upon His throne over all nations, can, with great heartiness, support this campaign.

I wish, therefore, in the warmest possible way to commend this stewardship campaign of our laymen and women to all our people for earnest prayers and faithful co-operation. A solid twelve months of stewardship campaign faithfully carried on throughout the South and in every church until every community is reached and the movement has gone to the heart of our church membership, will insure a new day of religious prosperity among Southern Baptists. I want the leaders of this simultaneous campaign to know that they have my prayers and my best effort to make fruitful in the largest degree the worthy effort they are making.

Mr. Food Administrator Hoover is paid \$12.00 a year for his service to the government.

THE BAPTIST RECORD

THE UNION MOVEMENT.

J. B. Gambrell.

This is a book of 143 pages by Dr. J. F. Love, secretary, Foreign Mission Board, Southern Baptist Convention. The unmistakable purpose of the book is to unify Southern Baptists on and around the missionary program set out by the Convention in formal action. On page nine, the author says: "The writer's controlling desire and purpose has been to serve the cause of missions." He then proceeds to say "by helping Southern Baptists to understand more fully and generally than they do, the issues that have been raised, by influencing, as far as possible, the temper of their sentiment and speech, in dealing with the subject upon which most of them have already very strong convictions, and, by promoting unity within the denomination itself and by calling upon our pastors and other leaders of our Baptist people everywhere to help turn the united forces of our great numbers upon a denominational missionary program." A little lower down he raises this question: "What shall it profit any Baptist or any Baptist enterprise, at home or abroad, if we gain fraternal co-operative relations with other people and destroy those relations in our own denomination."

This brings to mind a pungent statement of Dr. Frost: "I wish some Baptists were as anxious to unite their own people as they are to unite with other people."

The quotations set out the real purpose of the book. It is constructive. It is in line with the announced policies of the great convention Dr. Love serves. The purpose is every way worthy.

In seeking to promote and preserve the unity of the denomination, the author of the book under review, deals with the "Union Movement," which is seeking to break down denominational spirit, disintegrate denominational forces and ultimately bring on a denominational merger on unscriptural principles. This movement has been permitted to go forward unchallenged too long. As yet it has not such force in the South, but its distracting work has been felt on our mission fields abroad and its disintegrating force is strongly manifested in the North.

The title of the book is well chosen—"The Union Movement." It is a movement—it moves very much. It does not submit itself to exert delimitations: Much of it is foggy. It is sentimentalism in action. It is represented in a number of inter-locking organizations. It attacks denominationalism at many points and in many ways. It is altogether likely that many who are swept by it do not really know where they are going, but the leaders know where they mean to lead. In fact, the head of the column has already marked out its camping grounds. Dr. Love presents documentary evidence from authoritative sources to prove the ultimate objective of the leaders. I would give Dr. Mott as the main leader; Dr. Speer is an able lieutenant and there are others, not a few. That it is aimed to break down Baptist missions abroad and others, is as certain as language can make it. Church letters be-

tween denominations are to be exchanged. Territory delineated—and that is attempted here in America. But the movement has not gone as far in America as it has proposed to go abroad.

There has been developed, a kind of self-appointed over-lordship, to control the different denominations. And this over-lordship does not feel under any obligations at all to bring their propositions to the great bodies—such as the Southern Baptist Convention; whose missions abroad they seek to manage. I will say it much more vigorously than Dr. Love has ever said it. Many of the methods of this movement are exceedingly reprehensible from the standpoint of courtesy and inter-denominational good will.

Secretary Love has done his work well. The temper of the work is excellent. There is not a harsh, grating sentence in the book. The style is simple and clear. Any person of average intelligence will have no difficulty in understanding the book, unless he reads it with something else in mind. The Baptist position as set out by the Convention in Nashville, is admirably stated and all sides of the question carefully safe-guarded. It is made plain that Baptists are not opposed to union. They want it, but they want it on Scriptural basis. It is also made plain that Baptists do not adhere to a Baptist program out of any bad spirit toward other people. They believe in and love Christian fellowship. They practice it while they hold that truth must control all policies.

It is further set out, as the Nashville pronouncement sets out most clearly, that Baptists stand ready to co-operate along many lines, where their views coincide with the views of others. The admirable words written by Dr. Mullins into the Nashville pronouncement on this point are quoted in the book.

The book is timely—The issues raised and pressed constantly by the union movement, challenge every sound Baptist. Every Baptist who wants to know what confronts us, ought to send to the Sunday School Board, Nashville, Tenn., and get a copy of this book and read it. He will see from the quotations made where we are going or rather where the union move has already gone.

At Nashville, 1914, the Southern Baptist Convention confronted the issues and made a pronouncement, sane and sound. That pronouncement is such, that every Baptist who believes in the integrity of our work should find no difficulty in approving it. The apologetic of that pronouncement was written by Dr. Mullins. The structural part of it was written by myself. The great body, the largest in the history of the Convention, puts its stamp of approval on it. There the fence was put up, but that will not prevent men in sympathy with the union movement from trying to get through the fence or over the fence or under the fence, or to pull the fence down. Frankly, we do not want, in the South, what is going on in the North. And please God we are not going to have it.

Mississippi Woman's Missionary Union Page

Editor: P. I. LIPSEY, Editor, Jackson
 Cor. Sec. Treas.: M. M. LACKEY, Cor. Sec. Treas., Jackson
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 Recording Secretary: Mrs. Rhoda Enoch, Jackson

All funds should be sent to Dr. J. B. Lawrence, of the Literature Fund, which should be sent direct to Miss M. M. Lackey.

Kathleen Mallory will be in Hattiesburg at the South Mississippi Encampment where she will conduct a study class in "Manual of W. M. U. Methods." Be sure and take your book with you Sister; or if you have not a copy, be sure and buy one after you get there, and take advantage of the splendid opportunity to learn the book.

Certificates, on the order of those given by the S. S. Board, will be given to those of us who study this Manual. Or we may take Mrs. Heck's book, "In Royal Service," or Dr. Farver's new book, "All the World in the Word," or a book on Stewardship. Either of these will entitle us to the certificate. Then we may secure seals for the other three, as we take them. When we have studied these four and a book on Home Missions and one on Foreign Missions we will have completed the course and obtained all the seals.

A great number of us undertake this work, Sisters. We cannot do it all in one year, perhaps not in several years. But how nice it will be worth to us, and how much we will be worth to the world when we have completed the course. Now which one of our schemes will lead out in this?

This is our Christian Education quarter. Many is coming in slowly for the Training School. Many promised that, while they could not give during last quarter they would be sure and come up during this, and we are satisfied they will not fail us. Hence we are waiting for the reports—and the cash! which we believe will reach us by the last of July.

STATE W. M. U. MEETING.

(Continued from last week.)

Mrs. A. T. Cinnamon led in a devotional service on Thursday morning that prepared us for the great hour which was to follow. After the reading of the minutes, the president announced State Mission Hour. Our benedictions were taken up first. Miss Robt. Sumrall brought us in intimate touch with the Orphanage, mentioning concrete examples that came under her work and observation as teacher there. Our aged ministers were most sympathetically represented by Mrs. William B. Jones. Mrs. W. J. Davis and Mrs. M. L. Berry represented the hospital. Our president, Mrs. Aven, spoke of the Ministerial Students and their needs.

Blanche Strong was next introduced. She is secretary for the "Delta Home and Foreign Mission Association," an organization for our colored friends. She confined her remarks largely to the Home they are building for the poor and orphan children. She spoke briefly and well. Then came Mrs. J. E. Arnold of Union, with two Choctaw Indians. The time allotted Mrs. Arnold and her pupils aroused perhaps more interest than any other one incident during the meeting. Mrs. Arnold who is herself part Choctaw, is intensely in earnest in her desire to help her people. She is an eloquent speaker and her subject is written on her heart as well as on her tongue. At the close of her program, Mrs. Aven asked that we all sing "America." It was a great hour.

What had been given before well prepared the congregation for the Hour of Christian Education. Rev. R. B. Gunter led out with an address that was masterly and superb. He was followed by Dr. DeMent who spoke of our Training School in New Orleans. It is needless to say that after this address, the Consecration Service by Miss Mallory fell on tender hearts.

THURSDAY AFTERNOON.

The Devotional was led by Mrs. J. E. Wills of Louisville. A Round Table discussion of W. M. U. work based on "Manual of W. M. U. Methods" was led by Mrs. A. K. Godbold. She was assisted by Mrs. T. C. Lowrey, Mrs. B. H. Trotter, Miss Traylor and Miss Kathleen Mallory. Each one of us got a clearer insight into the splendid Manual and will make use of it in the future. The recommendations of the Central Committee were read by the corresponding secretary, discussed and adopted. The report of committee on resolutions was read by the chairman, Mrs. Ione Brown of Grenada. The report of committee on obituaries was read by Mrs. Sproles of Magee. The nominating committee, through its chairman, Mrs. B. H. Trotter, made its report. The same officers were elected. The place of the next meeting is Jackson and the time is April, 1919. The special date to be set by the central committee.

THURSDAY EVENING.

The session was devoted entirely to our Missionaries. Miss Pearl Caldwell led off in a devotional service and then spoke of her special field in China. The Missionary message from the Home Board was delivered by Miss Elizabeth Kethley, who spoke of the work in the Mountain Schools. The message from the Foreign Board was delivered by Rev. Hendon Harris of China, who spoke of Women in Heathen Lands.

THE W. M. U.—AN APPRECIATION BY A RESIDENT OF NEW ALBANY.

The W. M. U. ladies from all over our loved state gathered in the little city of New Albany June 18-20 for its annual meeting.

They have come and gone, but the memory of them is as of a beautiful dream. Many of us knew nothing at all, or very little, concerning the scope of the workings of this organization. Its hopes, aims and

ambitions for the building of the Kingdom were a revelation to us.

The intelligent earnestness of its consecrated womanhood, the manifest sincerity of every officer and delegate, the beautiful harmony that characterized every meeting, the efficiency of the committees, the gracious way in which the president, Mrs. Aven, presided, the marvelous amount of work accomplished by the corresponding secretary, Miss Lackey,—all these facts stamped themselves upon the hearts and minds of our people.

The coming of these ladies was a blessing to us; their going was a benediction.

LULA F. SMITH.

MISSISSIPPI COLLEGE.

Our splendid normal will close within two weeks. We have had a fine session, a good attendance and good work. There are only a few men, thus emphasizing the fact that our women during the war will have to do most of the teaching. Last Saturday we made our annual trip to Vicksburg to see the National Park and other sights. The day was a happy one for the girls. The drive of 45 miles in autos over our fine roads was delightful.

The outlook for college next session is encouraging under the circumstances. We are planning for every thing to move in a normal way. I presume there will be small reduction in attendance because of the call of our country for fighting men, but practically the entire athletic teams will return and a larger per cent of last year's students than formerly will be in school. I have had one or two letters saying that it was reported that all male colleges would close for duration of the war. How absurd. It is just as important to keep our colleges open as it is to keep open the recruiting stations of the army. There never was a greater demand for college men. The greatest mistake which can be made with your boy now is to keep him out of college to farm. Let the other fellow farm just now and you prepare to take the place of some fine college boy who will never come back from France.

We are adjusting our teaching force for next session. Prof. Weathersby who is now completing his work for his Ph. D. degree in the University of Chicago, will have charge of the department of English. Prof. J. R. Hitt, B. A., of 1917 and said to be the best mathematician the college has turned out in many years, will be assistant professor of mathematics. We are making a strong effort to get a Ph. D. for Biology and Chemistry to take Prof. Steele's place. We will announce this selection within a few days I hope. Be assured of this—every effort will be made to strengthen the teaching force. Prof. Nelson is now in the University of Indiana working on this degree.

If you are a friend of Christian education this is the time to show your colors.

Cordially yours,
 J. W. PROVINE.

Rev. A. L. O'Bryant resigns at Okolona to become Y. M. C. A. secretary with the army in France. He is well suited to this work and we wish him abundant blessing.

Health

THE MAN WHO SUSPECTS that he has kidney trouble and neglects to take measures promptly for his relief is taking a dangerously unwise risk. If the kidneys are not properly performing their function of purifying the blood stream, waste products and poisonous acids remain in the system and cause rheumatism, rheumatic pains, backache, languidness, sore muscles, swollen joints, stiffness, puffiness under eyes and other weakening symptoms.

Foley Kidney Pills

restore and regulate the healthy and normal action of kidneys and bladder, bringing clean blood, sound nerves, clear head, good digestion, active brain, and all round vigorous health.

M. W. Taylor, Calvert, Ala., writes: "My ailment is kidney trouble. I tried three different remedies, but none gave me such relief as Foley Kidney Pills." 50c and \$1.00 sizes.

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SIGN YOUR NAME HERE.

If you suffer with any curable disease that does not seem to be benefited by drugs; such as dyspepsia, indigestion, sick headache, neuralgia, rheumatism, liver or kidney diseases, or any ailment involving impure blood, you are cordially invited to accept the liberal offer made below. It is a mistake to assume that your case is incurable simply because remedies prepared by human skill have not seemed to benefit you. Put your faith in Nature, accept this offer and you will never have cause to regret it.

I believe this is the most wonderful Mineral Spring that has ever been discovered, for its waters have either restored or benefited tens of thousands who have accepted my offer. Match your faith in this Spring against my pocketbook, and if the water does not relieve your case I will make no charge for it. Clip this notice, sign your name, enclose the amount and let this wonderful water begin its restorative work in you as it has in thousands of others.

Shivar Spring,
Box 18A, Shelton, S. C.
Gentlemen:

I accept your offer and enclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return within a month.

Name
Address
Shipping Point

NOTE—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

CARBOIL

Eliminates the use of knife in removing the core or pus of boils, carbuncles, etc. Often relieves in 24 hours. A most wonderful salve for sores, abscesses, piles. At good drug stores 25c. Write Spaulding-Pearl Co., Nash, Tenn., for sample.

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B. Y. P. U. DEPARTMENT

Auber J. Wilds, Superintendent.

"We Study That We May Serve."

FUNERAL NOTICE.

We the members of the Brookhaven Senior B. Y. P. U., joyfully announce to all the United Baptist Young People the death of Brothers Bad Conduct, Tardy, Inattention and Whispering.

A STATE STANDARD.

Since the Big 4 has become a part of our B. Y. P. U. state program, some of our B. Y. P. U. have suggested that we have a "State standard of excellence." We think that that might be a fine thing, and that some of the requirements in the Big 4 might be some of the requirements in our state standard. We would like to hear from our B. Y. P. U.'s any suggestion for a program like that.

We announced the Blue Mountain Encampment to be July 14-19, it should have been announced for July 14-21.

BE A STICKER.

To be a leader it takes lots of grit, I guess that's why so many quit; But Mollie said, "I'll stick like glue No matter what the others do."

The boys are gone, that's mighty bad, The girls are lonesome; yes they are sad; But brace up girls, be brave and true Don't be a quitter there is work to do.

The B. Y. P. U. just must be run; Without the boys its not much fun; But girls we are counting strong on you, Now be a Mollie and stick like glue.

And when the boys come home from the fight, Let's have the home fires burning bright, And welcome them with much ado, Into an A-I B. Y. B. U.

Blue Mountain Encampment July 14-21.

BROOKHAVEN SENIORS.

Brookhaven, Miss., June 10, 1918.

Mr. Auber J. Wilds,

Supt. B. Y. P. U.

Dear Mr. Wilds:

I have a very interesting "funeral" to report. The funeral was held at the Baptist Church, 7:20 p. m., June 9, 1918, friends were all invited and 'twas a very non-sorrowful gathering.

As each member arrived, the chairman of the social committee gave each one a large daisy and welcomed them to the funeral, 'twas a surprise to most of the members and they began to whisper about "what funeral?"

Promptly at the appointed hour, the organist went to the organ and began playing the "Funeral March" then from a adjoining room, four pall-bearers (one from each group) slowly marched in bearing the "remains" which was four large grey cards printed in black letters, "Mr. Bad Conduct," "Mr. Tardy," "Mr. Inattention," "Mr. Whispering." They

placed the cards on the table where all could see the names; the music ceased and the president preached the funeral, bringing out the points why we should bury Bad Conduct and how essential good order is in any organization then asked all who wished to have a part in burying this enemy of our Union to march up to the table and signify their desire by laying a flower over the corpse. Then the organist played again and every member came forward and in a few moments time the cards were covered in flowers, then the president added that any one who at any time was seen whispering or talking, etc., was to be branded as a grave digger and a record would be kept of our B. Y. P. U. grave diggers. It is needless to say the order was perfect during the whole evening; one could have heard a pin drop. Our funeral was a practical success and we hope those things are buried forever.

Hattiesburg Encampment July 21-28.

A JUNIOR GRADUATION.

On last Sunday evening the service was given in the Lowry Memorial Baptist Church of Blue Mountain to Section A Junior B. Y. P. U.

The entire Union of forty members was graduated into a Senior Union and a more inspiring service is almost impossible. Forty young Christians full of the Holy Spirit having been developed under the splendid leadership of Miss May Gardener and Mrs. Kimbrough. The graduating exercise was witnessed by quite a large number of interested friends and visitors who enjoyed to the fullest extent the delightful demonstration by those Juniors of their accomplishments of the past few years.

The pianist played "Onward Christian Soldiers" while the graduates marched in and took their places in the four front seats that had been reserved for them, the Senior Union had reserved seats to the right and Section B Juniors had reserved seats to the left.

The pastor opened the service with prayer after which he made a very stirring talk on the purpose of the meeting. Miss Gardner also made a very touching talk touching her association with the Juniors. Several of the Juniors themselves made short talks which set for the work of the Union. A quartette of young ladies sang and Miss Gardner conducted the second drill after which Mrs. Wilds made a short talk and delivered the diplomas. Thirty of the members were there to receive their diplomas and as their names were called they stood and remained standing until they all had received them, Miss Ashley president of the Senior Union in a few fitting words welcomed the graduates unto their new field of service.

The entire service was inspiring and all who were there to witness were impressed as never before with the value of the training service for our boys and girls from 12 to 16 years of age.

FIRST AID to the injured, whether the injury is large or small; Mother's first thought in cases of all burns, scalds, cuts, bruises, stings and other skin infections, is Gray's Ointment. Its constant use for nearly a century has made it a family word in every household. Its instantaneous healing effect and its soothing relief to skin infections make it almost indispensable in the home. Its effect is immediately soothing as well as healing and its application carefully guards against any chance of blood poisoning. Telephone your druggist, or write W. F. Gray & Co., 809 Gray Bldg., Nashville, Tenn., for sample.

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"LA CREOLE" HAIR DRESSING to prevent your hair from growing gray and to restore a beautiful dark color to gray or faded hair. Sold and guaranteed by all good drug stores everywhere, or sent direct for \$1.20 by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—(Advt.)

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Department of Evangelism

(R. S. Gavin, D. D.) Corinth, Miss.

"THE PROTRACTED MEETING."

Of course, you expect to have one. They are a necessity. We have come to associate our "revival season" with our "protracted meeting" time. Nor do we, as a rule, expect any large gatherings except when the special "protracted meeting" season is on. And most people are converted in the protracted meetings. Take a census sometimes as to the per cent of protracted meeting converts in your church, and the results will convince you, if you are not convinced already, of the paramount importance of such meetings. Really, I do not believe we have enough of them. Why not have three or four instead of one? But your church shall likely have but one by the year.

Let me, therefore, call attention to some features which ought not to be overlooked:

1. It ought by all means have an objective.

In former articles I have emphasized this point. I repeat it here, because, as I see it, there are but few items of more importance than this.

A meeting is much like prayer—it is well to pray—but it is far better to pray for something. Of course, it is well enough, I suppose, just to have a meeting—but it is much better to have one for something. The old Primitive Brother said he did not study his sermons at all. He just "got up and took his text, and preached at ranglement."

Now, Brother, see to it that your meetings is not that sort! A bushel of bullets shot at random are not essentially half so dangerous as just a few sent forth by an expert rifleman.

Generally speaking, the objective of a meeting should be two-fold:

1. The reviving or re-awakening of the Christians.

2. The winning of the lost for Christ and their ingathering.

It is my conviction, too, that when the first of these two points has been attained, the second is almost sure to follow as a natural sequence.

Remember Isaiah 66:8, "As soon as Zion travailed, she brought forth her children."

II.—It Ought to Be Well Planned. Nowhere does systematic planning count for more than in the protracted meeting. The great soul-winners of today are, without exception, wise and efficient in their planning.

When you shall have fixed the date for your meeting, then do two things:

1. Set every "stake" at your command.

Leave none of your material idle. Make the membership as nearly as possible 100 per cent. efficient.

2. Set every one of your "stakes" with special reference to your proposed objective.

Nothing helps success to succeed quite so well as systematized effort.

"Well begun is half done." There is a great deal more than rhyme and sentiment in that. Try its virtue in your meeting. Plan—plan wisely—and see how magnificently it pays in big results.

If you are the pastor, then prove your claims to rightful leadership by

a show of your ability to play a Napoleon's part in generalship.

At least make an honest, persistent effort to place every member at some post of duty—and let him know that you count on his holding it.

Then "have faith in God" yourself, and let faith break out and propagate itself, like some contagious disease, among the entire membership.

Be in earnest, and if you find you cannot be of your own accord, ask God to lay the burden of the meeting heavily upon you. If it causes you to lose a little sleep, it will be all the better for both yourself and the good cause. "Pray without ceasing" until you become an actual enthusiast for souls—but do not allow yourself to get cranky.

Organize, have faith, work, pray, "wait on the Lord."

III. It Ought to Be Well Advertised.

I realize I am on very dangerous ground here. The gentleman with the red-tape, and the tin-horn, and the paraphernalia of sensationalism and high-pressureism and several other isms, has done much harm while abroad in the land, and not the least of which is that he has brought the advertising of meetings somewhat into disrepute.

However, advertising is a mighty good thing. I do not see how any good business is going to grow without it. Indeed, this is an age of advertising. So much so that most of us have grown to be quite dependent upon the advertiser. What would we not forget to buy were it not that our memories are persistently jogged by the advertiser?

Advertising is just an attempt to call one's attention to something for which he is not looking, but which it might be to his advantage to know.

Who, therefore, can object to the legitimate advertising of a protracted meeting? God does not expect His business to be done in a corner. Advertise the meetings therefore. Yes, advertise them—wisely, of course—but by all means advertise!

IV.—As to Time For Meeting and Help.

Well, let God settle these points. You may be able to help Him in the arrangements of the details; but do not make the mistake of taking it out of His hands. Please do not have too much faith in any special date or any special man.

The deacons of a certain congregation met to decide on the time for the protracted meeting, etc.

Deacon B. said: "My Brethren, I have consulted my almanac, and I find we are to have moonshine at a certain time." So it is decided to have the meeting at that time. Well, moonshine is all right—provided it be the kind that comes down from above; and I am quite sure we rat at an advantage if we can hold our meetings during moonlight nights. But if we carry that advantage so far in our estimation that we have more faith in a moonlight season than we have in the Holy Spirit, we have made our first blunder.

And then the said Deacons proceed—(Continued on Page Sixteen.)

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Sunday School Lesson Notes

BY M. G. PATTERSON, D. D.

BEGINNING THE CHRISTIAN LIFE

John 1:35-51; Acts 16:13-34.

Lesson for July 7.

Motto Text.—"Whosoever will, let him take of the water of life freely." (Rev. 22:17.)

Lesson Connection.—For six months our study and interest have centered about the Person, Jesus the Christ. The lessons have covered three years of His public ministry, closing with His resurrection. The third quarter—July, August, September—will be devoted to studies in the Christian life. These lessons will center about Christian experience and Christian duties growing out of experience. This is a new departure not hitherto tried out systematically in our Sunday School lessons. It ought to prove interesting as well as profitable.

Our lesson brings before us the vitally important matter of how certain individuals began the Christian life.

1. The First Principles (John 1:35-51).

The word church (ecclesia) means the "called out." Christ began to build His church and continues to build His church by "calling out" specific individuals. This "calling out" begins the individual's Christian experience. We see this process clearly in the first disciples. The lesson passage in John sets forth a group of six disciples whom Jesus "called out" the first few days following His temptation.

1. Andrew and John.—These were the disciples of John the Baptist. He pointed out Jesus to them, "Behold the Lamb of God." Andrew and John followed Him. They abode with Him that day. They somehow discovered Him as the Messiah and accepted Him as such. Thus began the Christian experience of these two men in a personal acceptance of Jesus as the Messiah.

2. Peter and James.—Peter was the brother of Andrew and James was the brother of John. Peter came to know Jesus as the Messiah through Andrew and doubtless James came to know Him through his brother John. They personally accepted Him as such as the first stage in their Christian experience.

3. Philip.—On the day following the "calling out" of the two pairs of brothers, Jesus "called out" Philip. This man somehow discovered and accepted Jesus as the Messiah, and through this personal acceptance of Jesus began Philip's Christian experience.

4. Nathaniel.—It was Philip's testimony that aroused this young skeptic's interest in Jesus. The "fly in the ointment" of Philip's testimony was that his Messiah hailed from Nazareth. Philip offered no argument. He only said, "Come and see" for yourself. Nathaniel did and presently his skepticism changed from "No good thing can come out of

Nazareth" to "Teacher, Thou art the Son of God." The skeptic accepted Jesus as the Messiah and there began his Christian experience.

Were these men converted at this point? Why not? Men differ on this point. Of course, they knew nothing at this stage of Jesus' atoning death and resurrection. But they accepted Jesus as the Messiah of the Old Testament; and that conception involved both the crucified and the risen Messiah, whether they understood all the implications or not. These men evidently were converted. They were saved.

II. The Conversion of Lydia (Acts 16:13-15).

Some years had passed since Jesus had made His first disciples. The gospel message had had triumph after triumph during the public ministry of Jesus; victory after victory in Jerusalem, Judea, and Samaria, following the Ascension of Jesus. Finally the "wall of partition" between the Jew and Gentile had been broken down and the gospel had entered triumphantly upon its universal mission of saving a lost world. The entrance of the gospel into Europe through Paul on his second missionary journey about 52 A. D. marks one of the most epochal stages in the spread of the gospel.

The conversion of Lydia has several angles of interest.

First, she was the first convert to Christianity on European soil. She was a native of Thyatira, a city of Asia. She was a business woman, a "seller of purple," and had gone to Philippi in Europe for business reasons. She seemed to have been living there at that time.

Second, Lydia was religious but not a Christian. Philippi was a Roman colony and few Jews lived there. They had no synagogue—only a prayer chapel on the river-side where some Jewish women resorted for worship. Among them was Lydia. She is described as one "who worshipped God." From these facts it is evident that she was extremely religious but had not begun the Christian life. Therefore something distinctive marks the beginning of her Christian life.

Third, the manner of Lydia's conversion. "The Lord opened her heart" to consider Paul's message. The question of primary importance here is, Who took the initiative, Lydia or the Lord? Did she attend unto Paul's message because the Lord opened her heart, or did the Lord open her heart because she attended unto the message? The statement is clear that the Lord opened her heart in order that she might understand the message. So God took the initiative in her salvation. What did Paul preach to these Jewish women? It is not stated but surely "Jesus is the Christ." This is what the Lord opened Lydia's heart to understand. She accepted Jesus as the Christ. Thus this first European convert began the

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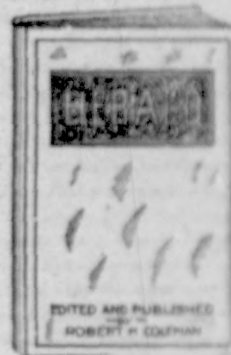
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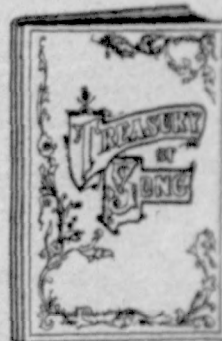
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REV. C. BROWN COX, A. M., Pres., MARION, VA.

Christian life. She and her household were baptized.

The Conversion of the Jailer (Acts 16:25-34.)

Paul's visit to Philippi began quietly. It did not so end. The devil got possession of a girl and enabled her to tell fortunes. She hired to a firm fortune-teller. She brought them to Paul's revenue. She "talked too much" about God's servants and Paul cast the devil out of her. She could tell fortunes any more. Her servants seeing their hope of gain "raised up" and had Paul and Silas put in jail. The servants of the Most High made themselves thoroughly at home in their new quarters, except that they did not go to sleep at the usual hour. But the next day Paul and Silas prayed and sang praises unto God. The other prisoners were amazed at their prisoners. At midnight an earthquake shook the doors of the old jail wide open and set the prisoners free. At this point the curtain rises on the story. His conversion marks the second great triumph of the gospel in Europe.

First, note a striking contrast. The first triumph of the gospel in Europe was with a gentlewoman, refined and religious. Will it be equal to the task of converting hardened sinners? It is not likely that a tougher case can be found than the jailer. The triumph here is as complete and as marked as in the religious woman. The case is too hard for God.

Second, the question of the jailer is interesting—"What must I do to be saved?" According to the record this incident and all that followed happened outside of the jail. The question is the heart-cry of a penitent sinner for the way of salvation; not liberation from punishment by the authorities for "sleeping on his job" but salvation from sin. The question is tremendously important, because it is the only place in the Bible where the direct question is asked as to how to be saved.

Third, if the question of the jailer is important, the answer of Paul is more important. What answer comes to the heart-cry of a penitent sinner for salvation? To deceive him at this point would be fatal. If the servant of God has the answer, he will give it. "Believe on the Lord Jesus Christ and thou shalt be saved." It was not belief plus something else. He believed; was saved immediately. An evidence of his belief he was baptized. Thus by faith in Jesus as Christ and Lord the hardened old man began the Christian life.

TEACHING NUGGETS.

Our lesson brings before us some things of paramount importance in beginning the Christian life.

1. *Jesus the Christ*—No man enters the Christian life without dealing personally with Jesus Christ. The lesson covers a wide range of characters—the Jew, the Gentile; the devout worshiper, the hardened sinner. It matters little about the "who," the one door into the Christian life by all must enter is Jesus Christ.

2. *Repentance and Faith*—The unvarying condition by which these different persons enter into saving relationship with Jesus is belief in Him as the Christ. Such belief may not understand perfectly the Christology of the Bible but it accepts Him as the Christ of God, the act necessitates a

Such belief involves repentance and faith. While neither word is used in connection with the conversions studied, yet the acts of soul for which they stand are present in each case. Repentance is "literally a change of mind." Faith is "personal trust." In accepting Jesus as the Christ of God, the act necessitates a "change of mind" about sin and God, and "faith" in Him.

READING GOD'S WORD.

Acts 8:26-39; Ps. 19:7-11.
Lesson for July 14.

Moton Text—"Ye shall know the truth and the truth shall make you free."—(John 8:32.)

Lesson Connection—There is no historical connection between our last lesson and the present one. But there is a logical connection. That was a study of some concrete cases in *beginning the Christian life*; this is a study of one of the fundamental essentials to the *growth of the Christian life*. What a rare opportunity teachers have in this lesson to impress upon their pupils the peculiar fascination, the importance, the issues of studying God's gracious, living word. "Happy are they who have learned the blessed art of discovering for themselves the treasures of the Bible which are hidden just below the surface. No flowers are so fragrant as those which we discovered for ourselves, nestling in some woodland dell, remote from the eye and step of men. No pearls are so priceless as those which we have sought for ourselves in the calm, clear depths of the ocean of truth."

The first part of our lesson occurred in the southwestern part of Palestine on the way from Jerusalem to Gaza, about A. D. 37. The persons are Philip and the Eunuch. The latter part was written by David about

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All children troubled with worms have an unhealthy color, which indicates poor blood, and as a rule, there is more or less stomach disturbance. GROVE'S TASTELESS CHILL TONIC given regularly for two or three weeks will enrich the blood, improve the digestion, and act as a General Strengthening Tonic to the whole system. Nature will then throw off or dispel the worms, and the child will be in perfect health. Pleasant to take. 60c per bottle.

TRY IT! SUBSTITUTE FOR NASTY CALOMEL

Starts Your Liver Without Making You Sick and Can Not Salivate.

Every druggist in town—your druggist and everybody's druggist has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs but a few cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults.

Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

1049 B. C. out of a heart experience with the Word of God. Something about the truth of God are clear here.

I. *God's Word Studied* (vs. 26-28.)

The matter of studying the truth of God cannot be too strongly emphasized. General reading of the Bible is very good. Better than that no reading at all. But an earnest, painstaking study of God's revelation to men is the essential thing. This is exactly what the Eunuch was doing. His reading was more than glancing through the Old Testament writings.

This Eunuch of Ethiopia was in all probability, a proselyte from the Gentiles to Judaism. He was a man of prominence, being the treasurer of Ethiopia, and had gone up to Jerusalem to attend a Jewish feast and for worship. Reports of the Christian movement had evidently reached his ears. Something had quickened his interest in the Old Testament Scriptures. Accidentally or otherwise—

most likely otherwise—his mind was fixed upon the fifty-third of Isaiah. A casual reading would have led him on into the succeeding chapters with little purpose beyond covering a certain number of chapters in a given time. But he studied that remarkable chapter; and as he studied it, that unique personality, the Suffering Servant gripped his mind with tremendous force. But of whom the prophet spoke whether himself or some one else, he could not tell. But one thing is sure, through his painstaking study of that wonderful chapter, the Suffering Servant stood out on its pages in an unforgettable light.

II. *God's Word Understood* (vs. 29-35.)

No honest, earnest, painstaking study of the truth of God ever went unrewarded. One of the practical rewards of study is understanding. The old philosopher Archimedes

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Action of Hon. Leslie M. Shaw Former Secretary of the Treasury Highly Endorsed by Dr. James Francis Sullivan Who Explains the Value of Nuxated Iron as a Tonic, Strength and Blood Builder.

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Hon. Leslie M. Shaw
Former Secretary of the
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The Formula of the composition of Nuxated Iron is now being widely published and a careful examination of it by any physician or pharmacist should convince him that it is of great therapeutic value, and one which we doctors frequently could prescribe with advantage to our patients.

Modern methods of cooking and the rapid pace at which people of this country live has made an alarming increase in iron deficiency in the food of American men and women. For want of iron you may be an old man at thirty, dull of intellect, poor in memory, nervous, irritable and all "run down," while at 40 or 50 in the absence of any organic ailment and with plenty of iron in your blood, you may still be young in feeling, full of life, your whole being brimming over with energy and force.

As proof of this take the case of Former United States Senator Charles A. Towne, who at past 58 is still a veritable mountain of tireless energy. Senator Towne says: "I have found Nuxated Iron of the greatest benefit as a tonic and regulative. Henceforth I shall not be without it."

Then there is former Health Commissioner Wm. R. Kerr, of Chicago, who is past the three score year mark, but still vigorous, active, full of life, vim and energy. Former Health Commissioner Kerr says he believes his own personal activity to-day is largely due to his use of Nuxated Iron and that he believes it ought to be prescribed by every physician and used in every hospital in the country.

Former Secretary of the Treasury Leslie M. Shaw, says: "I have been taking Nuxated Iron for some little time and feel justified in recommending it as a very valuable tonic."

Iron is absolutely necessary to enable your blood to change food into living tissue. Without it, no matter how much or what you eat, your food merely passes through you without doing you any good. You don't get the strength out of it, and as a consequence you become weak, pale and sickly looking, just like a plant trying to grow in soil deficient in iron. If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. Numbers of nervous, run-down people who were ailing all the while, have increased their strength and endurance in two weeks' time while taking iron in the proper form.

Manufacturer's Note: Nuxated Iron is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. Nuxated Iron is not recommended for use in cases of acute illness, but only as a tonic, strength and blood builder. (In cases of illness always consult your family physician and be guided by his advice.) If in doubt as to whether or not you need a tonic ask your doctor, as we do not wish to sell you Nuxated Iron if you do not require it. If you should use it and it does not help you, notify us and we will return your money. It is sold by all druggists and general stores.

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Thursday, July 4, 1918.

THE BAPTIST RECORD

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studied long to find the principle of specific gravity. His study brought its reward. One day he cried: "Eureka! Eureka! I have found! I have found!" Many an old saint of God through the years, while they pondered the word of God, might well have cried "Eureka!" The Ethiopian Eunuch though not a Christian man at the time, became acquainted with the Suffering Servant of the fifty-third of Isaiah.

How did he come to understand the word which he had studied? Praise God, the honest seeker after His truth is not left wholly to the operations of his own mind to discover the hidden truth of His word. God has His own method of helping diligent students of His word to understand it. In the specific case before us it was through His chosen man. An angel had directed Philip, one of the seven Jerusalem deacons to a certain place. The Spirit ordered Philip to the chariot where he found the earnest student seeking to know. Philip took that Isaiah chapter as his text and preached Jesus unto the Eunuch. He preached Jesus (1) as the fulfillment of that prophetic picture; (2) as the Suffering Servant of Jehovah; (3) as the substitutionary sacrifice for men; (4) as the sinner's only Savior. The Eunuch understood the message and believed on Jesus as such.

III. *God's Word Obeyed* (vs. 36-39.)

The truth of God had been studied; it had been understood. These facts created the obligation to obey it. "This is the work of God that ye believe on Him whom He hath sent." The Eunuch had done this. But having done this, another step was imperative. The record does not quote Philip as preaching on baptism, but the implication is plain. The Eunuch

proposed it in the light of Philip's preaching. The 37th verse does not occur in the original, but the truth of it is implied throughout the narrative. So the one essential, indispensable qualification for baptism is to have believed on Jesus as the Christ, the Son of God. Baptism is solemn mockery when administered to an unbeliever. The first act of obedience of the saved man is to be baptized. The Eunuch had not the slightest difficulty in understanding what Philip meant by "baptism." They went down into the water and performed the New Testament act and they "came up out of the water." Let it be said with emphasis that to understand the word of God creates a tremendous obligation to obey it. To fail to obey the "understood word" is to retard materially one's spiritual growth.

IV. *God's Word Characterized* (Ps. 19:7-11.)

As we have seen God's word studied, understood and obeyed in a concrete case, it is not difficult to discover the characteristics of it as portrayed in the 19th Psalm. In these characteristics we find the reasons why the word should be studied.

1. *"The Law of Jehovah—Perfect, Converting the Soul."* The word of God is "law" governing His relations to men and men's relations to Him. It was given by inspiration of God and is therefore "perfect." And because it is perfect it is "quick and powerful" under the divine Spirit to "convert" the soul. This is exactly what happened in the Eunuch's case.

2. *"The Testimony—Sure, making wise the simple."* God's word is His "testimony" about Himself to men. It is infallible, incontrovertible testimony. Therefore it is "sure." No doubt about it, absolutely trustworthy in its origin, in its preservation; in its

work. It "shall not return void, but shall accomplish" what God designed it to accomplish. Because it is thus sure it can make "wise the simple." The Eunuch was made wise unto salvation.

3. *"The Precepts—Right, rejoicing the heart."* God's word is made up of His "precepts," that is those specific directions by which one's life and walk are to be regulated. Ordering one's life after God's precepts being joy of heart. The Eunuch obeyed and went his way rejoicing.

4. *"The commandment—Pure, enlightening the eyes."* God's word is His "commandment" going forth with authority. It is "pure," therefore one can see himself in it. Before the word of truth as a mirror thousands have seen themselves lost sinners. Because God's word is thus a pure mirror showing oneself to him, it "enlightens" the eyes. Thus it did for the Eunuch.

5. *"The Fear—Clean, enduring forever."* Some writers tell us that "fear" is another metaphor setting forth a different side of the word of God because its purpose is to plant fear in the heart. This view is at least interesting, keeping up the figurative representation of the word. If this view be true then the word is "clean," that is without blemish, or fleck or flaw. And because the word is unblemished, it "endures forever." Some things fail, "but the word of our God shall stand forever."

6. *"The Judgments—True and righteous."* The word of God is also his "judgments." Much space in the Book is given to His judgments, already executed and to be executed. They are His decisions. Every decision of His has, is, and will ever be "right and righteous." No variability from the eternal principle of

right. "Praise the Lord."

The "law," "the testimony," "the precepts," the "commandment," the "fear," the "judgments" of Jehovah; "perfect," "sure," "right," "pure," "clean," "true and righteous," "converting," "making wise," "rejoicing," "enlightening," "enduring." No wonder that the word is more to be desired than "much fine gold."

TEACHING NUGGETS.

Jesus prayed, "Sanctify them in the truth; Thy word is truth." The word of God is a powerful instrument in the transformation of character. Two things are necessary to this end.

1. *The word must be understood.* There is no way under heaven to understand God's truth but to study it and meditate upon it. Study the Book as a whole; study it by books; study it by chapters; study it verse by verse; study the words of the verse; till the soul becomes the sensitive plate upon which the inspired pictures are registered.

2. *The word must be obeyed.* What does God's word say I ought to do? What are its precepts to me? That duty determined by a prayer and study immediate obedience as imperative, if I am to grow into a happy Christian. A man made application for membership in a Baptist church one day. A prominent member of that church raised objection to receiving him, because they were not on speaking terms. I stood on the pulpit rostrum with the hand of each in mine. Their duty was set forth from the Bible. One said with tears, "I'll forgive him." The other said, "I'll never forgive him." The unforgiving man was not received into the church. One was willing to obey God's word, the other was not. The word must be obeyed if one is to grow thereby.

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A TRUE SOLDIER.

The day Dick Howard was eight years old his Aunt Alice gave him a khaki soldier suit and Daddy gave him a dollar in nickles. He was a proud boy when he went down town that afternoon. He walked up and down the main business street several times jingling the nickles in his pocket and trying not to notice when boys and girls looked at him admiringly. He decided to buy an ice cream cone but as he was walking across the street he remembered Mother had said it would be a fine thing to invest his dollar in Thrift Stamps. He stopped at a corner where a cripple man, wearing an officer's uniform somewhat different from that of American soldiers, was talking to a small crowd of men. He stopped to listen. He could not understand much but he learned that the crippled man had been wounded in France. He told how the soldiers at the front must always carry gas masks as well as firearms. There was much about brave deeds of the Allies, but Dick remembered it was time to go home. He thought so much about being a brave soldier that he forgot he had wanted ice cream.

When Daddy returned from his office that evening Dick met him wearing a pair of brown leggings that had been used on camp hunts.

"May I have these, Daddy?" asked Dick.

"Certainly, son, and as you are a soldier you must live up to the rules that make a true soldier, little man."

"What are they, Daddy?"

"Be prompt to obey superiors—Mother and Father and teachers are your superiors,—and be brave, true and honest."

"I'll do my best, Daddy."

When Dick was told it was bed time that evening he put away his story book at once and went up stairs without asking Mother to go on ahead and turn on the light. A soldier must not be afraid of the dark.

When called next morning, Dick arose and dressed at once. He went downstairs without asking why Big Sister could not go, and when a big shaggy dog stopped at the gate and frightened little Mary's kitty, he took a stick and drove him away.

That afternoon Dick appeared with additions to his soldier's outfit. A brass bed knob was tied to a cord around his neck, and an empty tin of powder can dangled from his waist.

"What are they for?" asked Mother.

"I'm a British soldier today and must carry my gas-mask and bomb. See how the can fits over my nose? This bed knob will be a fine bomb when I fill it with gravel. Soldiers must protect themselves and be ready for the enemy."

"That is true," agreed Mother very seriously.

A little later Dick was sent to the bakery for bread. As he passed the Candy Kitchen, where shelves were covered with fresh, tempting sweets the smell was so good he was about to ask the clerk to put him up a slice's worth when her remembered the Thrift Stamps. Suddenly he thought of a use for his gas-mask. He put it over his nose and could not smell the candy.

"What you doing with that tin

can?" asked Tom Barnes whom he met at the corner.

"It's a pertection from the enemy," replied Dick, mysteriously.

"What you wearing the brass bed knob for?" asked Tom.

"That's a bomb. I'm a British soldier today, and I must be ready to throw my bomb when I see an enemy."

Tom looked at Dick with respect. "Let's look for the enemy as we go home," he proposed.

"All right," agreed Dick.

The bread was purchased, and the boys started down the street. Nothing that could be called an enemy was sighted until they reached a small park. A one-eared, yellow dog was nosing around the fountain.

"Play like that dog's the Kaiser and bomb him," urged Tom.

Dick untied his brass knob and was taking aim when an old blind man who was sitting on the bandstand steps called:

"Bulger! Come here, Bulger!" The yellow dog ran to his owner.

"I can't bomb a dog that helps a blind man," declared Dick.

"I know what you can bomb," cried Tom. "There's a sparrow hawk in that oak tree across the street. He eats chickens. Play like he's the Crown Prince and bomb him."

The boys slipped cautiously nearer the little hawk, but just as Dick was taking aim a wagon rattled down the avenue, and away the bird flew. He perched on a small tree near the Baptist church and sat quite still. The boys crept within a short distance of the tree and taking aim again Dick threw the knob with all his might. The hawk was away in an instant, but there was a crash of broken glass, and a gruff voice called from the basement of the church:

"Who broke that window?"

"That's the janitor. Run—run—He can't catch us," urged Tom, as he took to his heels.

Dick followed, but as he reached the corner he ran against a young man in khaki who cried in surprise:

"What! A soldier on the run! Chasing an enemy?"

"—o-o—I'm getting away from somebody."

"Uncle Sam's boys don't run from anybody."

"I'm a British soldier today."

"They don't run either. They are brave and true—like Americans."

That was what Daddy had said. A soldier must be brave and true and—honest. He wouldn't be either if he ran away to keep from paying for the broken window. He faced about at once, keeping step with the soldier.

"I'm a British soldier just for today," he told the man, "But tomorrow I'll be an American. I'll be brave and true either one I'm playing Goodbye. I'm going in here to see the janitor."

When Dick reached home his father and mother were on the porch. He

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MAKING GOOD IN THE MINISTRY

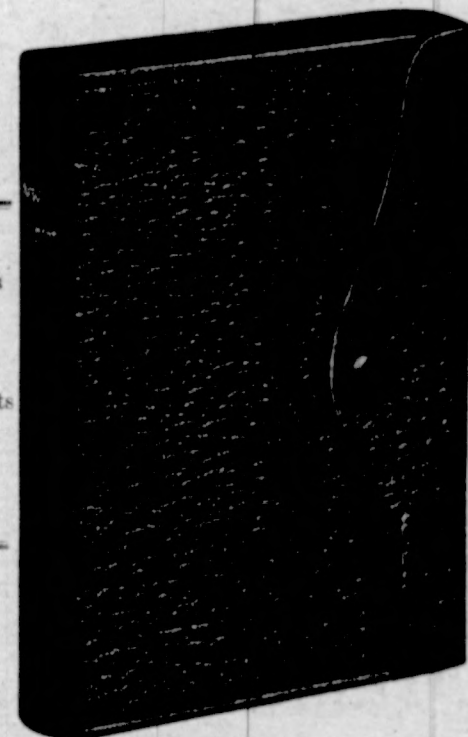
A study of John Mark, by A. T. Robertson, D.D. Price \$1.00.

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was not jingling nickles and his face was very serious.

"What is worrying my soldier boy?" asked Mother.

Dick told of trying to bomb the Crown Prince and breaking the win- to tell the truth and be honest—and

"Of course a true soldier had on I paid for the glass—I haven't a penny left for Thrift Stamps." Something like a tear rolled down the soldier's cheek.

"But you proved today that you could obey promptly, be brave, true and honest," said Daddy. "I am proud of our young soldier."

"So am I, said Mother, kissing away the tears.

Next day what should come through the mail but a letter enclosing four Thrift Stamps! A card was with them and on it was written:

"For a True Soldier."

(Jennie N. Standifer.)

TEARLESS REVIVALS.

We have wheatless days, meatless days and lightless nights with many substitutes mixed with the genuine, all as war necessities, but the tearless revivals got here ahead of the war, but the hope is, that the war will put them out of commission altogether. The emotional, sensational and fanatical exhibitions in Christian service find but little encouragement from this scribe. But the stereotyped phrase of an aged sister, that, "If the cup runs over, let it run, but don't tilt it," meets our hearty approbation. The individual that can pass through the critical ordeal of a Christian conversion without shedding some tears, would hardly make a good Baptist, lacking the necessary moisture and hardly a good Christian lacking the heart sympathy of gratitude. This is no reflection on the Baptist people, for to be a good Baptist is to be a Christian and they believe in plenty of water if it is a little briny. False pride and a misconception of Christian refinement has induced an unnatural suppression of tears which are the only voluntary witnesses of physical and mental sympathy and tenderness combined. "Tears" are heavenly gifts for expressing either sorrow or joy in deep and extreme pathos or grief. Tears are God's messengers from humanity to Himself. God's word went to Hezekiah that he should die and not live, when the King turned his face to the wall and prayed and the answer came from God. "I have seen thy tears and heard thy prayers and will add to thy days fifteen years." Job declares that, "My friends scorn me, but mine eyes poureth out tears unto God." David says, "I am weary with my groanings; all the night make I my bed to swim; I water my couch with my tears." Again he says, "My tears have been my meat day and night, while they continually say unto me, Where is thy God." David prays God to put his tears in his bottle as well as in his book. See Psal. 56:8; The prophet Jeremiah prays thus, "Oh that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." Jesus wept with Mary and Martha at the tomb of Lazarus and that He shed tears is naturally implied. Jesus wept over Jerusalem and foretold her doom and

certainly His tears are implied. Mary washed the "Savior's" feet with her tears and wiped them with the heirs of her head. To hear people say that they love God and His people; that they are anxious for the salvation of the lost, while their own children are with the latter class and never shed a tear, is incompatible with the very nature of the case. Tears are the best evidence of Holy Ghost power in Christian service. Revivals (so called) without tears are shams and make-believes with no merits. Revivals where the entire audience can cry and not be ashamed of their tears is where God moves in the midst. Christians, don't hide your tears for in so doing you rob God: tears voice the sentiments of the soul. The hardest sinner is moved by tears. Laughing tears are a joy to angels and the heavens ring with their halleluiahs.

J. M. HUTSON.

AMORY.

I am writing to let those who are interested in the Baptist Church here know that we have raised money enough here to complete our new church by August the 15th. We have raised \$12,127.56 in the last three months. We raised \$4,000 cash and personal notes for \$8,127.50; we borrowed \$5,000 from one of our banks here for five years at 6 per cent. We intended going to the Home Board for the loan but a good brother, T. J. Cole of the Security Bank of Amory let us have the money at the same rate that the Home Board offered to let us have it.

We will have a beautiful church and my predecessor, Rev. Blaylock is due the larger part of the credit for this beautiful building, as he started it and had it more than half completed before he left.

We go the second Sunday in July to Winchester for a two weeks meeting with Brother A. M. Nicholson.

Yours in the work,

W. R. FARROW.

DENHAM SPRINGS, LA.

Just closed a fine revival meeting at Denham Springs. A great meeting in many respects. Rev. C. T. Johnson of Grace Church, New Orleans, assisted in the meeting. It stirred the church membership. His strong faith in God and his great zeal in proclaiming the gospel gave power and effectiveness to his preaching. Johnson is a fine pastor-evangelist. We received only five additions. But a revival cannot always be determined from a numerical viewpoint.

This gives me a membership of about 300. Bro. Johnson's earnestness manifested his love for God, his brethren and lost souls. He knows the Lord and knows how to get cold and indifferent church members lifted up to a higher plane of Christian atmosphere and living.

We were greatly strengthened and the beginning of a better and larger things fill our conception and vision for the future. May the Lord be praised and His people be grateful.

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From His Cradle To His Grave, A Mosquito Avoids Sweet Dreams

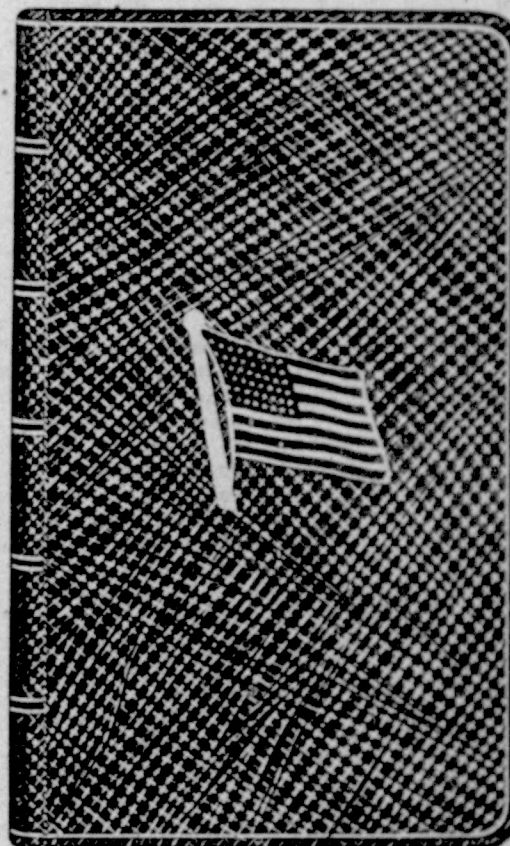
From infancy to old age, a mosquito has the utmost respect for Sweet Dreams. How the young ones know, we can't tell. The old ones,—these are the experienced fellows, and doubtless convey intelligence to their young.

The interesting fact is that they all do know about Sweet Dreams, and

through the use of Sweet Dreams a mosquito hasn't got a chance. The users of Sweet Dreams are counted by the million, and it is again requested that you allow Sweet Dreams to display its ability.

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NEWS IN THE CIRCLE MARTIN BALL

Dr. H. F. Vermillion has resigned his position as president of Mountain Home College, Ark., and will take charge of the work of building the Baptist Tuberculosis Sanatorium at El Paso, Texas.

Prof. Perrin H. Lowrey, head of the school of English in Blue Mountain College has gone into actual training as an aviator at Columbus, Ohio. He gives up a splendid position, as many others have done, to serve his country.

What are we to do? If a pastor should obey the requests that come to him from various sources to preach on special subjects he would never have a day to preach the Gospel of Salvation. It is better to let the Holy Spirit have the right of way sometimes.

The Associational season is drawing near. It is important to have good men attend. The clerk should be an accurate painstaking man. The Moderator will run the sessions according to his aptness for the place. Rev. R. M. Hunter has resigned as pastor at Flomaton, Ala., and accepted the care of Oakdale Church, Mobile. He was greeted with a generous pounding.

This week's issue of the Baptist Standard is given to an Old Minister's number. The photos and names of many of the aged ministers of Texas are given. Some splendid articles on support are given by able men.

Rev. J. L. Blankenship has just closed a gracious meeting with the Church at Ponca, Okla. There were sixty conversions and baptisms.

Pastor Ingram recently held a great meeting at Marshall, Texas. There were forty additions to the Baptist church. The pastor was aided by Evangelist Ernest Baldwin.

Rev. Bonnie Grimes has accepted a call to the First Church, Ada, Okla. He comes from Honey Grove, Texas, after nine years successful pastorate. The new board of Ministerial Reform appointed by the Hot Springs Convention, with Dr. William Lunsford as secretary, starts off with good prospects. It is located at Dallas, Texas.

The third annual session of the Tennessee B. Y. P. U. held a most interesting session last week in March. The splendid program was well executed. Some inspiring addresses were made by able speakers.

Rev. U. S. Thomas has resigned the Bella Avenue Church, Knoxville, Tenn. This closes his second pastorate with that church. It is thought he will enter the evangelistic work.

Home Board Evangelist, E. V. Ems has been called to the pastorate of the First Church, Moberly, Mo. He has accepted to take up the work September 1.

Richmond College at the last commencement conferred the honorary degree of D.D. on W. M. Yockhart, B.B.L.

Pastor J. P. Kirkland of the Portland Avenue Church, Louisville, Ky., is in a great meeting. He has as his assistant his father, Rev. R. S. Kirkland. This makes a strong team.

We sincerely trust some of the State Workers will attend the meeting of

the women of the Sunflower Association at Marks July 16. The W. M. U. of this association will hold its annual session at that time and place.

DEPT. OF EVANGELISM.

(Continued from Page Ten.)

ed to the matter of help. After much discussion they decided to write to Bro. So-and-So. "He has the reputation," they say, "of bringing things to pass where he travels."

The time comes, and the brother arrives. Many are disappointed at first sight! The brother does not look like the manner of man they had imagined he ought to look! And when he makes his first "talk," it is just about as other men talk—a simple statement of the Gospel plan, and the Spirit's ability to work wonders. Disappointment is seen in every face! Like Naaman, they thought he would do some great thing.

But later in the meeting the preacher warms up to the situation. And one night he faces a crowded house. He preaches a gospel sermon in the main. But at length he falls into a vein of sentiment which catches like fire, and throws multitudes into tears. A call is made for those who have been converted to come forward. An even one hundred came! Among the number was a man past sixty years. And he went home and to sleep. Next morning, though, he awoke and began thinking it through and through. He said to himself: "Did I say I was converted? Yes, I said so—but I was certainly mistaken. I am still a stranger to saving grace!" And maybe he was; and maybe a large per cent of the "ninety-and-nine" were like him. That's one of the possible calamities of the situation. For remember, while the preacher was not in the least to blame for it, yet the people had too much faith in him—and not enough in God. I have as much confidence in a good man's ability to do great things for God as any man living. But, my friend, if you want to have a good protracted meeting, do not let your faith in any man eclipse your faith in God.

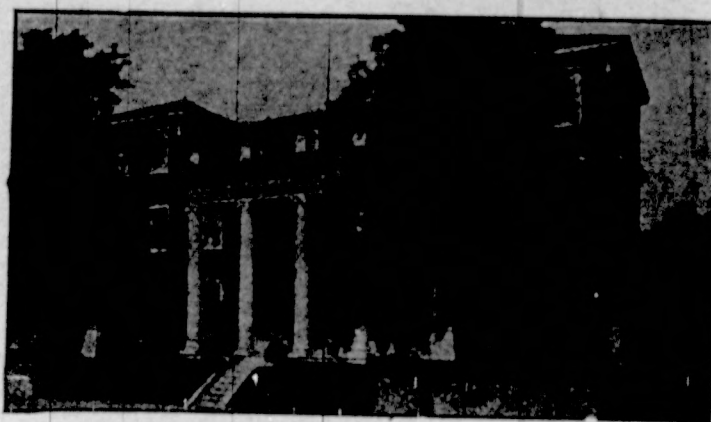
"HAVE FAITH IN GOD."

MOSS POINT B. Y. P. U.

Sunday, June 23, seventeen members with the pastor met at the Baptist Church for the purpose of organizing a B. Y. P. U. The following officers were elected: Mr. Lawrence Morris, president; Mr. J. I. Daniels, vice-president; Miss Thelma Barnett, recording secretary; Miss Myrtle Hunt, corresponding secretary; Mr. Pope, treasurer; Miss Adelle Bounds, pianist and chorister and Miss Ione Broome, librarian. The executive committee met Wednesday, June 26, and appointed the group captains and chairmen of the committees. A good program has been planned for next Sunday and we are expecting our second meeting to triple the first.

CORRESPONDING SECRETARY.
Moss Point, Miss.

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